

The Church School Teacher

Volume XX

MAY 1951

Number 5



A colorful illustration for a vacation church school advertisement. On the left, a blue sign reads "Come to OUR VACATION CHURCH SCHOOL". In the center, a group of children (three girls and two boys) are looking towards a church building with a steeple in the background. A man in a plaid shirt and overalls is gesturing towards the church. Below the illustration is a white box with lines for "PLACE", "DATES", "HOURS", and "AGES".

PLACE _____
DATES _____
HOURS _____ AGES _____

BIBLE STORIES · GAMES · WORSHIP · SONGS · ACTIVITIES
COME! LEARN! SERVE WITH US!

Forward in Parish Education

THE CHURCH SCHOOL TEACHER

VOLUME XX No. 5

MAY 1951

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COVER:

Courtesy: Division of Christian Education, National Council of Christian Churches in the U. S.

CONTENTS

| ARTICLES | PAGE |
|--|------|
| A PROJECT IN BIBLE PLANTS | 9 |
| THE OVERFLOW OF FAITH | 11 |
| SUGGESTIONS FOR SUCCESSFUL TEACHING | 14 |
| A HAPPY BOY | 18 |
| HERE IS ANOTHER LETTER | 20 |
| ACTIVITIES IN THE FIELD OF CHRISTIAN EDUCATION | 23 |
| HINTS ON STUDYING THE BIBLE | 26 |
| SELF-ANALYSIS CHART FOR THE FAMILY | 29 |
| | |
| EDITORIAL | |
| IN THIS ISSUE | 1 |
| FROM YOUR DIRECTOR | 2 |
| DIRECT FROM THE DIRECTOR | 6 |

Published monthly except during July and August by the Augustana Book Concern under the auspices of the Board of Parish Education of the Augustana Lutheran Church. LAEL H. WESTBERG, Editor, 2445 Park Avenue, Minneapolis 4, Minnesota. Yearly subscriptions: five or more to one address, 90 cents each. Single subscriptions, \$1.10. In changing address give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., under act of March 3, 1879. Printed in U. S. A.

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In This Issue

By THE EDITOR

TAKE a good look at the cover.

Take another look. Then ask yourself this question: "What can I personally do now and this summer to *Come, Learn, and Serve* in my church's Vacation School?"

None, Now?

Perhaps your church has no Vacation School. If so, your opportunity is clear—get one started. How? If you are an American Lutheran, turn to Director Vogeley's column in this issue. If an Augustana Lutheran, read Director Westberg's column. Discuss with your pastor your willingness to work for a Vacation School. Then write to your Parish Education Department and your publishing house for promotional and curriculum material. *Establishing a Vacation Church School in your community may be the greatest single Christian service you will accomplish during your lifetime.*

If your church is an old-timer

in the Vacation School field it still needs additional teachers. It may need a fresh approach to both promotion, curriculum, and recreation activities. Again, may I suggest first, read your director's column, and second, start early in your Vacation Church School planning.

Lengthen the Hours.

This year you should consider lengthening the term of your school. You have been having a one-week school? Lengthen it to two? You have been holding a two-week school? Hold it four weeks? Your daily session is three hours in the morning? Why not an additional three hours in the afternoon? These modifications are not impossible. They depend mainly upon an increased number of Christ-committed teachers. These potentials are in your congregation. Your Boards of Parish Education can supply you with suggestions for training the teach-

ers, for curriculum materials, recreation, and general promotion. You may be certain the children will attend, if your school is a *happy-learning school*.

Your congregation moves away to the ocean, mountains, and lakes during the summer months? Perhaps your congregation—but by no means all the children of your community. Not all are so fortunate. With the "less fortunate" find your opportunity. "Let the children come to me, and do not hinder them," our Lord says, "for to such belongs the kingdom of heaven."

If the present trend in the

paganization of America continues, within a hundred years the churches of Africa, Madagascar, Australia, India and China may be compelled to divert a large share of their resources to missionary work within our borders. We dare not contribute to this trend. We must use every opportunity to reach the children of our land with the gospel. It is the *Great Commission*.

The Vacation Church School is one opportunity, and should not be overlooked nor underestimated.

Take a good look at the cover.

Take another look.

Now ask yourself the question.

From Your Director

By PASTOR L. H. WESTBERG
Augustana Lutheran Church

THREE is no substitute for *preparation far in advance*. It is axiomatic that most problems of teaching disappear when the teacher is prepared. It is likewise true that a good Vacation Church School is dependent upon far-in-advance planning. So, why wait? Get started now.

Here are some suggestions: To lay out general plans and make assignments the church council

(board of deacons) should meet with the Sunday school and department superintendents, parish workers, pastors, and other leaders selected by the council.

(a) At this meeting show two filmstrips: (1) *It Can Happen in Summer*, and (2) *Vacation School Time*. Both of these can be borrowed at no charge from the Audio Visual Service, 2445 Park Avenue, Minneapolis 4, Minnesota.

(b) At this meeting have a display of the *Augustana Vacation Church School Series*. This is basic material which should be used for your curriculum.

(c) Appoint sub-committees as follows:

1. Publicity and Records.
2. Budget.
3. Teaching Staff and Teacher Training.
4. Equipment, Supplies and Transportation.

Guidance Manual

You may find detailed instructions for each committee in the *Guidance Manual, The Vacation Church School*, published several years ago by our board. Although this is out of print, your pastor and your Sunday school superintendent will have copies in their files.

Train the Teachers

The most important of these committees is the *Committee on Training Teachers*. That committee must get to work immediately. The committee should be composed of the best teaching leadership in the church, and should include the parish worker and the pastor. The chairman should be a person who is the educational leader of the church and an individual with consecrated drive.

(a) The committee should call a meeting of the teachers. Show the teachers the two filmstrips described above. Show them the display of curriculum material. Explain the matters of grading, the space each department and class will use, the securing of supplies, the keeping of records. Let there be a thorough explanation of the aims of the school, and let the meeting open or close with a doctrinal Bible study.

At this first meeting each teacher should receive a copy of the course of study which that teacher will teach. Having this material on hand will speed up the subsequent training program.

At Least Four

(b) Four or more meetings should be held previous to the opening of the school. These meetings should be by departments. While the superintendent for each department should be responsible for these meetings, the chairman of the *Committee on Training Teachers* must make certain the superintendents are prepared and that the meetings meet on schedule.

Departmental Meetings

The guidance manual suggests the following procedure for the departmental group meetings:

First Meeting

(At least four weeks before the opening of school)

1. Discuss objectives listed by writer of the text. Add or subtract. Plan activities to help accomplish the objectives.

2. List books and materials which will be needed. Determine responsibility for securing them.

3. Outline lesson plans.

Second Meeting

1. New hymns to be used should be learned.

2. Allocate responsibility for daily worship, records, music and other activities.

3. Study visual aids to be used.

4. Continue outlining lesson plans and discuss them.

5. If possible, have a lesson demonstrated, using children.

Third Meeting

1. Pupil activities chosen at previous meeting should be performed by the teachers themselves.

2. Demonstrate several worship services.

Fourth Meeting

1. This meeting should be held just before school opens. Run through the pattern of the first day. In other words, rehearse what will be done the first day.

2. Make certain everything is ready for the opening day.

At all meetings let there be prayer and Bible study. The Vacation Church School needs to be supported by prayer. Each teacher must be a spiritually growing teacher.

Here are our courses. They can be purchased from the Augustana Book Concern.

BEGINNERS

Kindergarten (ages 4 and 5)

Course 1. *My Family and My Friends*, by Ethel Anderson Swanson.

Course 2. *Jesus and I—Together*, by Myrtle Rosene.

PRIMARY

Grades 1, 2, 3 (ages 6, 7, 8)

Course 1. *Stories Told in Home and Synagogue*, by Ruth Bonander Benson.

Course 2. *Jesus and My Friends*, by Gladys A. Sandberg.

Course 3. *Friends and Helpers*, by Margaret M. Carlson.

JUNIOR

Grades 4, 5, 6 (ages 9, 10, 11)

Course 1. *The Israelites Make a Long Journey* by Ruth Bonander Benson.

Course 2. *When the Disciples Went to School*, by Ruth Bonander Benson.

Course 3. *Following the Trail with Boys and Girls of Long Ago*, by Edna V. Friedstrom.

INTERMEDIATE

Grades 7, 8 (ages 12, 13)

(Only two-year cycle planned.)

Course 1. *Peter, Man of God*,
by Arthur Arnold.

Course 2. *Paul, the Greatest of
the Apostles*, by Mabel Olson.

Testimonial for TTT

I would like to report, as I promised, on the outcome of the unit on the Bible, when taught according to the manual in "Christian Growth Series" lessons.

There are four teachers, a pianist, and thirty-two children enrolled in the Primary Department (grades 1, 2, 3).

On returning from the workshop, Miss Hallberg, Earl Hunsaker and myself got together one evening and prepared a resume of two and a half days' work. We presented this to our teachers. They were so enthusiastic about it that plans were made that evening to carry out the work as outlined in the manual. We carried out each Sunday's lesson with all work on Bible, deviating only when necessary.

The children learned about the Bible, and it was surprising how they came back each Sunday for more. Those who thought, "a steady diet of one topic would be tiring," marvelled at the children's reverence for the Bible and their curiosity and questions about it. There was no confusion of passing from study to handwork.

I feel the TTT workshop in Chicago was one of the greatest blessings I've been privileged to share and I know God must have foreseen the joy I would receive from the experience, because something impelled me to go.

MRS. MILDRED ENGDAHL,
220 West Boston Avenue, Monmouth, Ill.

And for Christian Growth Series

I, also, want to express my appreciation to the authors and publishers of the "Christian Growth Series." They are truly a wonderful set of books, a challenge to the teachers as well as the pupils. Ah, yes, we have teachers who will not use them, but prayer changes things. This year there is only one who thinks they are too hard, last year there were three.

MRS. M. R. ANDERSON,
Clarkfield, Minn.

Direct from the Director

By PASTOR R. A. VOGELEY

American Lutheran Church

Vacation Church School Clinics

We want to give you some information in this column about our Vacation Church School Clinics. Probably many of you have heard about them. By this time you may have attended one, if you are a leader of the Vacation Church School in your local church.

Our District Parish Education Committee members have planned to conduct clinics in all parts of the American Lutheran Church for the leaders of Vacation Schools. At these clinics the importance of the Vacation School, and its place in our program of Parish Education are discussed. The filmstrip, "Vacation School Time," is shown and discussed, and our new Vacation School material is examined. All of this material is available for use in your own church with your own Vacation School staff. This is a good way of meeting with members of your staff and acquainting them with your own Vacation School plans for 1951. You may secure the filmstrip with records and the lesson material from a member of your own Dis-

trict Parish Education Committee. If no member or keyman is near you, the Board of Parish Education will gladly send copies of this program to you on request.

Our Lord's Prayer

This is the third in a series of Vacation Church School courses that are based on the catechism. This series consists of "God's Law," which is based on the Ten Commandments; "My Christian Faith," which is based on the Creed; and "Our Lord's Prayer." By using such material in our Vacation Schools, we are actually adding many hours of profitable pre-catechetical preparation and study to our Parish Education program. "Our Lord's Prayer" is Bible-based as were the previous courses. Each lesson in the course is based on a Bible story which has been carefully selected for the purpose of developing the main thought of the particular lesson on "prayer." The Mission Emphasis of this course is on Lutheran Welfare work. As an integral part of the series, the children have an

opportunity to learn something about the various phases of this work of our Church. The aims of the course are:

Inspiring to Pray

1. To know how important prayer was in the life of Jesus.
2. To appreciate the importance of prayer in the life of every Christian.
3. To increase the desire and the ability to pray on the part of the children.
4. To pray the Lord's Prayer with a greater degree of understanding.

These aims show the difference between this course and the course last year. We feel that our schools have a great opportunity this year to develop the spiritual life of their pupils, not only by teaching them *about prayer*, but also by teaching and inspiring them to pray. The ultimate aim of this course is that prayer may become a more vital part of the life of every child.

Outline of the Course

The course is developed in two general units. The first unit, "We Learn About Prayer," comprises the first five lessons and deals with the subject of "Prayer" in a general way under these titles:

Jesus Prayed.

We Pray, for Our Own Needs.

We Pray, for Others.

We Pray, to Thank God.

God Answers Our Prayers.

The second unit, called "We Learn to Pray," comprises ten lessons and deals more specifically with the various petitions of the Lord's Prayer. These lessons are:

The Lord's Prayer.

God's Children.

God's Name.

God's Kingdom.

God's Will.

God's Providence.

God's Love.

God's Power.

God's Care.

God's Glory.

The material for this course includes a basic handbook, the home book, teacher's and pupil's book for the Kindergarten, Primary, Junior, and Intermediate Departments.

New Filmstrip

Our new visual aid will be made available for use in connection with the Vacation Church School material. It is the first general filmstrip on "Christian Prayer" which has been produced by the Committee on Visualizing Luther's Catechism.

Sunday School Packaged Mission

By this time you have heard a great deal about the Sunday school "Packaged Mission." Perhaps your school has already had its offering for this purpose. This is to let you know that regular reports will be mailed to each Sunday school, showing the progress that has been made in this project.

Additional information and material will be released through our Administrators' meetings and in our BRIEFS to our pastors and superintendents.

Institutes

Once again we want to remind you of the different District Parish Education Institutes which will be held this year. These Church Worker's Institutes are sponsored by the District Committees on Parish Education. The Board of Parish Education urges you to consider this possibility: If you cannot attend the Institute in your own District because you cannot get your vacation at a certain time or are not free to attend at that particular date, notice the dates of

other Institutes. Perhaps you will be able to attend one of them. We now give you the names and places of our District Institutes:

Texas: June 3-8, Texas Lutheran College, Seguin, Texas.

Illinois: June 24-29, Blue Island, Ill.

Wisconsin: July 8-13, Wisconsin Bible Camp, Clintonville, Wis.

Central: July 17-20, Ft. Collins.
July 23-25, Beatrice.

Tri-District: July 22-27, Columbus. Eastern, Michigan and Ohio Districts.

Minnesota: August 12-17, Memorial Camp, Onamia, Minn.

Canada District

Tentative plans have been made for a Canada District Institute, July 24-28, and a series of Zone Institutes in Iowa. When this column was written in February the definite dates and places had not been established. Please consult your pastor or a member of your District Committee for further information about the Institutes and the courses which will be given.

The cover on this issue is a copy of the 1951 poster of the Division of Christian Education of the National Council of Christian Churches in the U. S. A., and is reproduced by permission.

A Project in Bible Plants

By ERLING N. ROLFSRUD

OUR own "lilies of the field" can do much to make the Holy Land more real to our church school pupils. The country in which Jesus lived may seem far away and even unreal to boys and girls who learn of it only through books, maps and pictures. But when they find growing in their own community some of the plants which Bible people knew, Palestine becomes much closer.

To Recall Bible Stories

An interesting and profitable project is to use local plants to recall a Bible story or parable. As part of the worship service let the children recognize the plant or flower which has been placed in the front of the room, and then tell what story it symbolizes.

Children may be amused to see the giant leaves of the castor bean in church, but the sight will help them to remember the story of Jonah as recorded in Jonah 4:6. It was under such a plant that he found shade.

The thistle may not be particularly decorative, but it can help

teach several references to this unpopular plant in Genesis 3:18, Matthew 7:6, and Job 31:40.

Farm children who have had to weed wild mustard from their father's field may chuckle at the sight of mustard in church, but it will help them remember Christ's parable as told in Matthew 13.

Mint and dill, common garden herbs, can help teach the story of Pharisaic tithing, Matthew 23:23.

Endive will recall the "bitter herb" of the Passover story of Exodus 12.

Lilies of the Field

Some student will be happy to bring cattails from the marshes to help make more realistic the references to reeds in Ezekiel 40, Revelation 21, Isaiah 42, and Luke 7. It may be well to explain that the reeds of Egypt grew much taller, even to a height of 15 feet, with plumelike flowers at the tip, and so were easily "shaken with the wind."

What were the "lilies of the field"? While there is no final agreement by authorities, it is com-

monly held that this was a species of narcissus, a common spring flower in America.

The flowering almond can be used to recall the story in Numbers 17.

If wild water lilies are available, they may be used to represent the lilies carved upon the pillars of Solomon's temple, 1 Kings 7.

Leaves of various trees may also be used to recall references to trees of the Bible.

While there may be no specific Biblical reference to them, surely there is pleasure in bringing to

church school a flower which we know Jesus saw and admired when He walked with His disciples, or sought a quiet place for prayer. Many of our flowers grow wild in Palestine, and they include the anemone, white daisies, tulips, crocus, iris, jonquils, grape hyacinths, roses, salvia, larkspur, marigolds, phlox and peonies.

However used, children will find the Holy Land more real to them, and will have a more indelible memory of Bible stories when their lessons are correlated with their own daily environment.

Prayer

More things are wrought by prayer
 Than this world dreams of. Wherefore, let thy voice
 Rise like a fountain for me night and day.
 For what are men better than sheep or goats
 That nourished a blind life within the brain,
 If, knowing God, they lift not hands of prayer
 Both for themselves and those who call them friend?
 For so the whole round earth is every way
 Bound by gold chains about the feet of God.

ALFRED, LORD TENNYSON.

The Overflow of Faith

By AMOS LUNDQUIST

Pastor, South St. Paul, Minn.

WHAT is good Sunday school teaching but the overflow of one Christian life into the life of another! Usually we think of this as the overflow from the life and spiritual experience of the teacher into the life of the pupil. But sometimes it happens that the teacher is surprisingly thrilled and encouraged to discover the overflow of the spiritual experience of a pupil into the life of the teacher.

A Right Time

Sunday school teaching is not only a matter of technique, but also of contagion. There is a time when faith is catching, and a time when it is not catching. Bringing young souls to Christ is something like duck or pheasant hunting, or even fishing. A good hunter walks carefully, keeping his gun ready so that at the very moment when the birds are flushed he is ready to aim and fire. Sometimes he gets something. If he is not ready, he gets nothing.

A good fisherman also has his hook baited and in the water at the spot where desired fish may likely be gathered. Then at the right

moment when he gets a strike he is ready to pull in. Sometimes he gets something. If his hook is not in the water or is not baited, he gets nothing.

Good teaching is being ready at the right time and in the right place. There is a right time to catch boys and girls and young people for the Lord. A good teacher is watching and ready to give the right answer to a significant question from an eager boy or girl. It may be a question that apparently has nothing at all to do with the lesson, but for that boy or girl it is important and it deserves an authoritative answer, an understanding answer, a love, soul-saving answer.

Something to Give

And what is the bait but the realization on the part of boys and girls that the teacher has discovered for himself something in the Bible, something in Christ that satisfies, something that works, something that really helps. A good teacher really has something to give. How wonderful it would be if we could always be at our very best! How

much it would help if we could be spiritually fresh! How helpful it would be if we could at all times be so on fire that others could really catch something worthwhile from God through us!

Often it happens when a person is ill that the optimism, the confidence, the cheerfulness of the doctor is of more importance than the medicine he prescribes. Let us be sure that our lessons are well prepared and well taught. But just as important and more important is the fact that we ourselves are spiritually prepared so that Christ may really share Himself with our boys and girls through us.

Classes Have Symptoms

What are the symptoms of a spiritually healthy Sunday school class? Is not one of the signs of faith in a child simply his response to the overflow of faith and peace and love and joy on the part of the Sunday school teacher? Besides the spiritual food or medicine which the teacher seeks to dispense, the teacher's spiritual optimism, his confidence in the promises of God, his cheerfulness and satisfactions in accepting the leadership of Christ, all go a long way to help the child to believe in Christ and to trust his life to the Saviour.

When the teacher permits God to come into his own daily life so that the love of God overflows into the heart and the life of the teacher, such an attitude of faith and trust in Christ will also overflow into the hearts and lives of members of the class. Boys and girls in such a class will become convinced of the efficacy of the gospel.

After all is said and done, is not good teaching simply the teacher taking something out of his own heart and putting it into the hearts of his young friends? Having discovered something helpful and inspiring in the Word of God for his own life, he simply relates how, from time to time, he has received help from Christ. When the child comes into a similar situation he also will know where to turn for help.

Spiritual Contagion

Every Sunday school teacher is more or less an evangelist. Ours is the privilege of confronting each member in our class with his personal relationship with the living Christ. The evangelists of the early Church brought souls to Christ, not only through the proclamation of the Word, but also through personal, spiritual contagion. Their lives radiated spirit-

ual health and zeal. Like a spark leaping from metal to metal, their faith in God leaped from heart to heart, and from soul to soul.

The disciples of the early Church had seen Jesus face to face. They could never be the same afterward. Down through the centuries people have experienced the saving power of Christ, and they could never be the same afterward. All these became, in some measure at least, evangelists, messengers of the good news of God's love.

People meet God when truth and love are discovered in someone's personality. Do we have what it takes to attract souls to the Light? Beyond any words we may say, do the members in our classes see anything in us that will make them also want to know Christ better? At best we are only candleholders, holding up Christ as the potential Light in the lives of our young friends. May Christ gloriously outshine the "candleholder."

Prayers for Children

O God, our Father, let the light of Thy Word ever shine within our homes. Keep the children of the Church in the covenant which Thou hast made with them in Holy Baptism, and give all parents and teachers grace to nurture them in Thy truth and fear; through Jesus Christ our Lord. Amen.

Augustana Order of Service.

O Lord Jesus Christ, who art the eternal Wisdom of the Father, we beseech Thee to assist with Thy heavenly grace the good learning and good discipline of our children, that in all and above all things they may attain the knowledge of Thee, whom to know is life eternal; and that, according to the example of Thy holy childhood, as they grow in years they may grow in wisdom, and in favor with God and man; who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

E. W. BENSON.

From *When We Pray* by DANIEL NYSTROM.
Published by Augustana Book Concern.

Suggestions for Successful Teaching

By W. G. MONTGOMERY

JUST WHAT is it that causes one teacher to be successful with a class, while another, just as competent, may fail? Of course, there are many qualities which enter into successful teaching, but a few general principles may be given, which, when observed, should add to the success of any teacher.

Teachers Are "Made"

The old notion that teachers are "born," and not "made," may be misleading. It is true that some persons do have a finer natural fitness for teaching than others, but all the natural ability in the world will not make a good teacher unless he observes certain principles. And by observing these principles, a person who imagines he has no natural talent for teaching, may become successful and popular with his class.

Your success as a teacher will depend largely upon the extent to which you employ the following laws of teaching. And among these I would put, first of all, *self-control*.

This is one of the most important factors in successful teaching. Self-control, or the lack of it, shows itself in so many ways that successful teaching is almost impossible without it.

It is easy to control a class when the teacher is master of himself. But unless he can control himself he is helpless in controlling others. Order in a class is based almost wholly upon this one feature.

Needs Self-Control

Various little tests will come along to try the teacher's patience and temper. Things will go wrong now and then; little difficulties will arise, and opposition may creep in, and to succeed then, the teacher will need to control himself and be calm and undisturbed under all circumstances.

He refuses to argue with members of the class, and never takes sides in a dispute. He knows when to keep his own opinions to himself and when to divulge them. He does not become sour, gloomy or grouchy even when he knows the class is wrong, or when members

remain away, or give him no support.

The teacher who can control himself will meet defeat with a smile and think of it as "victory." Little troubles do not disturb him, and big difficulties do not down him. Small attendance does not discourage him and big attendance does not satisfy him.

He has the faith that removes mountains, and does not give up until the mountains are gone, and not even then.

Tact

Another principle of successful teaching is *tact*. The common sense meaning of tact is the ability to do or say the right thing when a delicate situation or problem arises. It is tact that enables him to use good judgment in a snap. It enables him to be a different teacher to each student, and helps him to be a peacemaker in case trouble arises among families connected with his class.

Take an example which came under my observation. A teacher found it necessary to deal with two families who were deeply involved over a question of character. A lawsuit was pending which would have meant a prison sentence for a young man, a member of the class, and disgrace to the other

home, and all of which had developed out of imprudent conduct and misunderstanding.

By using tact, this teacher had the lawsuit suspended, saved the young school teacher from prison, kept the families on friendly terms, and both families, all members of the same church, under the direction of this tactful teacher, prayed over it, forgave and forgot.

That teacher dealt with each family privately, then brought them together for consultation. It was a delicate matter, and the wrong word would have caused an explosion with all kinds of trouble following. A lack of tact on the part of a teacher or leader has probably disrupted more classes and caused more church trouble than any other one thing.

Sincerity

Another basic element in successful teaching is *sincerity*. A teacher who is on fire with the cause he advocates, and busy with the work he is doing, is sure to succeed as long as he keeps well balanced on other things. But fanaticism will soon burn out like a pile of shavings on fire, with nothing to show for it but a handful of ashes. But sincerity is a solid something. It is something a class can build upon. And when

the teacher has it, the class will go along with him.

We naturally believe in a person who believes in himself and in what he is doing. And we follow the leader who knows where he is

going. Uncertainty or doubt on the part of a teacher will undo what he is trying to do faster than he can do it.

Unselfishness is another basic principle that enters into success-

Not So "Queer" After All

Many of his contemporaries thought that *Johnny Appleseed* was a little queer. For one thing, he did not seem to want to settle down and farm it, which in his day was the accepted thing to do. Also, he was a tramp, trudging with apparent aimlessness around the Western Reserve, now Ohio, with a sack of apple seeds slung over his shoulder.

He would shuffle along in the mud or dust until he came to a farm house where the kindly folk would put him up and give him some food. It was his custom, at the end of a visit, to give to his hosts a little handful of his seeds. They probably wagged their heads a bit as he left, but many of them did plant his seeds, with the result that in a few years the Reserve was dotted each spring with splashes of loveliness, and each autumn, with acres of luscious fruit, for pies, sauce, dumplings, dowdy, brown Betty, upside-down cake, and, perhaps, stuffing for a wild duck or a goose.

Another fascinating character is *Johnny Gospelseed*. He walks the world today, but not aimlessly. Some people think he, also, is a bit queer, but they could not be more wrong, for he is one of the shrewdest men alive. He sows his money where he will be sure to grow a spiritual crop. He helps to plant right ideas, emotions and imaginings in the lives of the young, certain that in the economy of God those seeds will produce a harvest down the years, a vast reservoir of Christian character, a strong church, an earth-wide brotherhood, peace among men.

*World Council of Christian Education,
156 Fifth Avenue, New York 10, N. Y.*

ful teaching. The teacher who would succeed and be popular with his class, must be willing to do anything he asks his class to do. He will take the lead in making the offerings, giving money, and doing good deeds in the community. Doing this makes his teaching effective.

Optimism

To be successful a teacher will also need the spirit of *optimism*. Not that he should be a Pollyanna who never sees any wrong anywhere, but he should believe that wrong will eventually be overcome and routed by the right, and this optimistic faith he should hold to. He will be looking always ahead to something better. He never scolds nor complains at present conditions.

A small attendance or lagging interest does not cause him to become cross and blurt out something about giving up the class. Rather, he takes what he has and works with it, talking about something

better to come, and believing it will. He deals in sunshine instead of clouds and cold winds. He loves his class, each member in it, and loves to teach because he believes in the big things that will come to pass tomorrow.

Preparation

Another main element in successful teaching, as we all know, is that of *preparation*. The successful teacher is the one who is prepared when the time arrives. He has studied his lesson, knows his line of thought, how he is to begin and end, and what he expects to accomplish. He has a definite plan for each recitation, and that means the difference between success and failure. Even the best teacher cannot teach a lesson he does not know.

Last of all, the successful teacher deals largely in *human interest* in all his lessons. He deals in human lives, makes lessons livable and Christianity practical for our present day.

Therefore . . . Be Ye Steadfast . . .

The Rev. Douglas Erickson, Grand Forks, N. D., who returned last month from the China mission field, told the Board, "The church in China will live whether it be under the Nationalist government or the People's government set up by the 'Liberation Army.' Not only will the church continue, but it may be an indigenous church, self-supporting and native staffed."

A Happy Boy

By MABEL-RUTH JACKSON
National Kindergarten Association

I WAS a house guest recently in a home where there is a small boy who is attending kindergarten. He is an eager, lovable youngster, and he gave me the impression of being uncommonly contented and happy. I soon discovered at least one reason for this.

He would come home from kindergarten bubbling over with interest about the games he had learned that day or the things he had done. Often he was holding a sheet of paper on which was a drawing he had made, a purple house with a yellow chimney and green doors, a daisy with an enormous stem, or a man with head, long legs and arms but no body.

Achievement Recognized

No matter what his mother was doing, she would stop to hear about the new game or to admire his work. I was so glad. I could not have borne it if that glorious enthusiasm of his had been damped by a lack of response from the one he loved most.

But Mrs. Stone went further than that.

Roddy's picture was pinned to a prettily-framed piece of canvas that had been hung on the wall for just such purposes. Now Daddy would see it when he came home. I would smile to myself as I watched the youngster walk by it with an elaborate effort of unconcern and noticed how his eyes gave a proud, sidewise glance at it as he passed. He had done something, and his achievement had been recognized and honored.

A Paper Flag

One day he brought home a flag he had made of paper.

"Mother," he asked, "could we put it in the window?"

"In the window?" she repeated, considering, I supposed, where it would be the least conspicuous. Theirs was a beautiful, well-ordered house.

"Yes, Mother. Could we put it in the front window where folks could see it? Could we, Mother?"

"Of course we could, darling," she said impulsively, and she helped him attach it to the pane with Scotch tape.

The pleasure in his face was reward enough, I thought, for what some housewives would not have tolerated.

Another afternoon he returned with a small, red paper basket.

"This is a basket I made," he said. "It's to put things in. Could we put something in it, Mother?" he asked anxiously.

"Well—let's see," his mother said.

"Matches?" he asked.

"Do you think we should put matches in a paper basket, Roddy?"

"I guess they might burn it all up," he said reflectively.

"I guess they might," she agreed. Then she asked, "Could you make some more like this one?"

"Sure I could!" he answered.

"Then I've thought of something." She smiled. "You make one for Mrs. Jackson, one for Daddy, and one for yourself. This one will be for me. Tomorrow night for dinner we'll put little candies in them and put them by our plates, and it will be a party. You have some colored paper."

The delighted smile on Roddy's small face showed how he felt about the use to which the baskets would be put.

"You go to a lot of trouble," I commented later, "but what a lot of pleasure it gives Roddy!"

"It does, doesn't it? I want him to be happy. But there's more than that to it. We, as a family, talk about things we do. I may speak of a different way I've prepared something for the table, or it may be about some new curtains I'm making. His father tells us of things that he has done at the office. I want Roddy to feel that what he does is important too. Then I have another thought about it. These are very little things, I know, but I believe the words 'applied education' are not too big for the idea back of them. I've thought this method of treating what he does might get him into the habit of trying to put to a practical use the things he has learned at school." She looked at me appealingly.

"I am sure you are right," I said promptly. "Because these *are* 'little things,' as you say, many mothers don't realize what wonderful opportunities they afford for character building. Such experiences often have an influence on a child's life quite out of proportion to their apparent significance."

"Here Is Another Letter"

By FRANCIS C. STIFLER, D.D.
Secretary, Public Relations, American Bible Society

THE most important historical document ever written was written by a physician. It is not very long. You can read it in less than two hours. And I suggest you do so some evening. Although it was written almost 1900 years ago you will find no difficulty in getting hold of a copy of this little document. You do not even have to go to a book store for it. You can find it in any chain store and it will not cost you much.

Many Languages

If you do not read English, no matter, for you can get this little history book in other languages. No book of history has ever been translated into so many tongues. The American Bible Society lists 426 languages in which the whole New Testament has been translated, including all the tongues used by most of the people of the world.

When Dr. Luke wrote his historical treatise he dedicated it to a friend whom he addresses as Theophilus, which appropriately enough means "Lover of God."

Luke begins by reminding Theophilus of a former letter, also, and we call this devoted doctor's first letter the Gospel of Luke.

I have found that many people do not know that Luke, who apparently was the Apostle Paul's traveling companion, is also the author of the Book of Acts, which just follows the four Gospels in our New Testament.

An Important Work

The Book of Acts is the most important historical work because it is the only record of the most important period in human history. It is now 1951, and why? Because the dating of most of the documents of today's world are figured from the birth of Jesus Christ. His coming proved to be the turning point in history, and the record of those first days when the world was turning its most important corner is to be found only in this second letter of Dr. Luke's to his esteemed friend Theophilus.

The story related in the Book of Acts begins with eleven men huddled in a secluded room waiting

for something to happen. Then suddenly something does happen. These simple men who six weeks before had been ready to look upon their months of companionship with Jesus as a closed chapter in their lives, suddenly experienced a new visitation of the spirit of God. Luke tries to describe what happened, but who can describe acts of God? From the standpoint of history what interests us is that on that day—it was the day of the Feast of Pentecost in the Jewish calendar—the Christian movement was born, the movement which has been and is today the most vital social and spiritual force in the world's life.

The Formula

Peter, the natural leader of the little band of disciples stood up that day and preached his first Christian sermon. He minced no words. He accused his audience of rejecting their Saviour and when they asked what they should do to make amends Peter gave in about ten seconds time the formula, which, to the exact degree to which it has been followed by men ever since, has measured the progress of the Christian movement in the world. In English this is what Peter said:

“Repent and be baptized every one of you in the name of Jesus

Christ for the remission of your sins and ye shall receive the gift of the Holy Spirit.”

Luke says that 3,000 accepted the offer and a little later he says the company of believers had become 5,000.

Seed of the Church

Read those first eight chapters of the Book of Acts. They are, just as you would expect, crammed with drama and excitement. One leader named Stephen spoke out so boldly that the rough element in the crowd stoned him to death. Stephen was Christian martyr number one. We have an old saying that the blood of the martyrs is the seed of the church. Luke handles this idea with consummate literary and historical skill in his story of the stoning of Stephen. He points out one seemingly insignificant detail, that a man named Saul was standing by, who, though not throwing stones, was guarding the coats of those who were.

This is our introduction to the foremost leader of that first century and probably of all Christian history. Luke devotes most of the remaining twenty chapters to the story of this Saul who was later called Paul. He was a man with some sort of physical handicap, which possibly had prevented him

from throwing rocks at Stephen. This same handicap may have made Luke's presence with him as an attending physician necessary.

Now Paul was of a different stripe altogether from the twelve apostles. He was what we would call a university graduate. He had been a lawyer and a theologian. They always went together among the Jews. He was a Roman citizen, a man of travel and culture, who, after the custom of well-educated young men of that day, also had learned a trade. Paul was a tentmaker.

Almost Shouts Its Story

Read Luke's ninth chapter of Acts, about how Paul became a Christian. When this big change comes, Paul loses none of his aggressive zeal, only it is now for Jesus rather than against him.

The Book of Acts is now in full swing with the Apostle Paul in the center of the stage.

It is a book that almost shouts its story. It is radiant with joy and prayer and brotherhood. Women play their part heroically. In scene after scene Luke condenses, many times into a few sentences, the thrilling scenes in which a new world was being carved out of the dreary dying Roman Empire. I wonder if the march of history has

ever been so vividly and powerfully recorded. Paul carried the gospel over into Europe. He challenged every stand that the old Roman religion took against him. The book ends with Paul, though a prisoner, living in his own house in Rome, and with freedom enough to keep on with his work.

One wonders when he comes to the end of the Book of Acts why it stops where it does. Why does not Dr. Luke go on and tell us how Paul's trial came out or what happened when Paul died. Maybe Luke died first, or maybe the end of the book has been lost. We can think of a hundred things we might like to have at the ending of the book.

Fed Up With Cynicism?

But I think that the Book of Acts ends just as it ought to. It tells of the beginnings of the most wonderful movement in human history, the coming, just as Jesus had promised it, of the Holy Spirit into men's lives, a coming which would never end until "the kingdoms of this world are become the kingdoms of our Lord and his Christ and he shall reign forever and ever."

Are you fed up with the cynicism and the smugness and the sneers of much of our current lit-

erature? If you want refreshment just pick up the Book of Acts and read it through. It is sober history, describing the seed plot out of which everything you count dearest in your life today has come. It tells its story in colors of radiant confidence and joy. But it is more than history. That is why so many millions of copies of it are

distributed by the American Bible Society. They go to people who are not interested in history. They are interested in salvation. The Book of Acts has a message for you. It throbs with a call to you to repent and be baptized, and receive the Holy Spirit and snatch the torch, and race on to do your bit for Christ and His kingdom.

Activities in the Field of Christian Education

By IRA O. NOTHSTEIN

Family Night at Toronto. Referring to the late World Convention on Christian Education, Bob Lee recalls one of the less publicized features of that gathering in *The Lutheran Herald*. It was at the time when the denominational groups held their separate meetings. The Lutherans met in St. Ansgar Lutheran Church (U. E. L. C.) on the outskirts of Toronto, about two hundred and fifty of them filling the church to overflowing. After a short service of worship, there came a series of three-minute talks from representatives of Lutheran Sunday school workers in sixteen nations. All but one of the spokesmen used the

English language, not all with equal facility, of course. The audience listened spellbound as representative after representative spoke of the state of religious education in his homeland: Sweden, Iceland, Germany, Japan, Madagascar, Denmark, a swarthy Arab from Trans-Jordan, Hungary, Finland, etc. There have perhaps been few, if any, occasions when so many Lutheran national groups have met in the same place at the same time and have sung "A Mighty Fortress" together, each in his own tongue. It is encouraging that the common task of instructing the children in the faith was the first to make such an occasion possible.

The biggest problem before us as a nation is to keep our public schools from paganizing our children. The problem is attacked in a serious manner in a new book which has just appeared from the press of The Macmillan Company. The author of the book, Clyde Lemont Hay, in his discussion, which he calls "The Blind Spot in American Public Education," makes an urgent plea for the restoration to American public education of a *complete* curriculum. He pleads for a recognition of the importance of moral, ethical, and religious principles in history, literature and life. We cannot, he insists, pretend to give our children a rounded education if we omit these facts of man's experience. Mr. Hay shows that too often this vital phase of education is neglected, with shocking consequences. He also shows why it is denied; why it is so important that it be made a part of our children's education; and how an aroused citizenry can achieve this goal under our educational system. It is only by heeding such warnings as this that our public school authorities can stop the trend toward parochial schools.

* * *

One wide-awake Lutheran church body is making its plans

now to be prepared for a great increase in Sunday school enrollment which must, under normal conditions, come about in the next ten years. It has learned from its statistical tables that in the three years, 1939-41, there were in its churches 54,337 baptisms, while in the three years 1947-49, the baptisms numbered 72,862. These children will be in the junior department of the Sunday schools in 1958.

In 1958 there will, consequently, be 60.7 per cent more children in the junior departments of the individual churches than there are in 1950, simply because more babies were born in the last three years, and because they will grow up. A church, for example, that at the present time has an enrollment of forty pupils in four classes in its junior department, will in 1958, from the natural increases in the congregation alone, probably have sixty-four children in the same department who ought to be in six classes.

What is true of the junior department is true in various percentages of all other departments, too. A church and a Sunday school which are awake will be thinking about providing space, equipment and teachers for the

children who will be needing them in 1958.

* * *

Bible Quiz. The Denver Bible Quiz, now in its second season over KOA, Sundays, 8:30 A.M., is financed by the Colorado Lutheran Women's Missionary League (Missouri Synod). The Rev. Carl E. Mehl is in charge, and the League selects and provides the children for the programs. It is heard in nine states and encourages children in Bible reading.

* * *

Bible Reading in 4-H Clubs. Previously we have mentioned the advice given by certain 4-H Club leaders in regard to the great opportunities offered by these clubs for religious teaching and co-operation with the rural church programs. Now comes the announcement that a Lutheran award for 4-H Club members, the *God-Home-Country Award*, has been worked out. It is granted to members who belong to and participate in the work of the local church, read their Bibles, know Luther's Catechism, complete 100 hours of service to church and club, and complete special church or club projects approved by the pastor and club leader.

Canada Takes Advanced Stand. The Royal Commission on Education, in Ontario, has recommended that there be increased religious instruction in Ontario public schools. There has been religious instruction as part of the public school curriculum since 1944, but only for children up to the sixth grade.

The recommendation is that the course, which calls for two half-hour classes a week be extended up to and including the twelfth grade in elementary schools, and four grades in secondary schools and junior colleges. Under existing rules no elementary pupil is required to take religious instruction if the parents object, and any school board may be granted exemption if it so desires.

* * *

Crisis Past. Various statements in the church papers indicate that the crisis produced in released-time religious education by the 1948 U. S. Supreme Court decision in the Champaign, Ill. case appears to be wearing off. Many communities which had cancelled permission for released-time instruction in 1948 are granting permission again. Examples cited are Atwater, California, and High Bridge, New Jersey.

Hints on Studying the Bible

By R. A. VOGELEY

(Continued from April)

Session V

In Bible study one hesitates to mention the meaning of various sections of the Bible as he sees it. One reason is this. You may not see the same points. You may get something else out of the same study. The important thing is what you get out of your study of the Bible, not what some teacher tells you. The Bible speaks to every person as an individual. It is God's Word. His message comes to us at different times with different force and with different meaning. One day you will read a passage and it will emphasize one point. Another day you will read it and it takes on a new meaning. The longer you study God's Word the more it will mean to you.

As you study the Bible do not forget to look for and use certain key words such as, when, now, therefore, nevertheless, but, so, that, wherefore.

The Bible has established certain principles so far as the Children of Israel were concerned.

God is constantly telling them, "I am the Lord." He has shown that He is their creator, that He is almighty, that He hears their prayers, that He cares for them, that He has helped them wonderfully, that He has brought them into their own land. Much as He has done for Israel, He has done much more for us. What has He done for you?

The people of Israel said, "The Lord our God will we serve and His voice we will obey." This is the closing message in the Book of Joshua. What repeated thought did you find in the first chapter of the Book of Judges? We begin to see the pattern in the 19th verse. It becomes more evident in the 25th verse. Then one word is repeated frequently in verses 27, 29, 30, 31, and 33. The people were told to do a certain thing, but what happened?

In the second chapter, God "through an angel of the Lord" reminds them of their responsibilities in this covenant, and tells them what will happen because they have not obeyed His voice.

The tenth verse should make

every teacher stop, think, and pray. Why did a new generation arise, "which knew not the Lord, nor yet the works which he had done for Israel?" Do you realize the importance of your work so that every new generation, the new generation for which you are directly responsible, will grow up knowing all that God wants that generation to know? I believe this indicates also that real religion must be personal. We must teach certain facts to our children. They must become acquainted with God's Word and will. They must understand it, accept it, obey it. They must be better Christians than we are. We must teach them diligently else there will be trouble.

How long a period of time is covered by the Book of Judges? Now for its pattern. You have doubtlessly seen the steps which are repeated again and again. It is mentioned in the second chapter. But for the sake of illustration, turn to Chapter 3, verses 6 to 11. Verses 6 and 7 illustrate step 1, the people served other gods and did evil in the sight of the Lord. Verse 8 shows the next step. Their sin was punished. Verse 9 shows the next step. In their anguish the people cried unto the Lord and the Lord raised up a deliverer for

them. Step 4 is revealed in verse 11. Then the cycle is repeated all over again, sin, oppression, a deliverer, and a period of rest.

This one book emphasizes again the patience of our God. Yet He has been patient with us within our own life time. There is always the miracle of the forgiving grace of God.

There are examples in the last chapters of the Book of Judges of the situation as it existed at that time. We need not be too surprised at the events. When one looks at the front pages of our newspapers we see the picture of life in America. There is a danger in these words, the last words in the Book of Judges, "Every man did that which was right in his own eyes." We know that we are to do what is right in God's eyes.

As you continue your study of the Old Testament the story of the Book of Ruth may take on deeper meaning for you. It shows the importance of the family, of godly parents in the midst of any world situation. But now for the next assignment in our study.

Assignment: Study carefully 1 Samuel 8. Decide how much background reading you should do in view of the Laws of Relationship and Proportion.

Session VI

"When Samuel was old." Who is Samuel? What had been his work? What was his office? What situations are revealed about the religious life in Israel? How was Samuel prepared for his important work? What is revealed in 1 Samuel 4:3? Can you explain why Eli's sons and Samuel's sons were as they were? What request did the "elders" of Israel make?

In 8:5 some reasons are given for the request. Are the reasons reasonable? What does the statement, "like all the nations," reveal? Do you want to be like everyone else? How many of us want to be known as members of "a peculiar people?" Why was Samuel displeased at their request? What does the Lord's answer show? Was Samuel thinking of his personal relationship with the people? Did he feel they were rejecting him? How do you feel if people do not accept all that you try to teach them? What is your chief concern in your work? Is it to establish your pupils firmly in their personal relationship with God, and that God is to reign over them? Discuss carefully Samuel's protest and his description of what the king would do.

What word is constantly re-

peated in verses 13, 14, 15, 16, and 17?

Verse 18 shows the final point. Did that happen?

Verse 19, "nevertheless." Compare this verse with the statements that the people of Israel made to Joshua as recorded in Chapter twenty-four. What would you have answered Samuel had you been present that day? What should concern us in our church life? In our civic life?

Now for your study turn to 1 Samuel 9:15-17. The Lord is granting His peoples' request. In 1 Samuel 10:6-11 you will notice that God did something for Saul. In the 9th verse this is revealed. It is still necessary. God must still give us new hearts. Keep this in mind also as you study the rest of the story of Saul, and as you study David's life, and as you pray the words of Psalm 51:10-11.

In 1 Samuel 12:13-15 a constant principle is repeated again. Notice how it has recurred in every book of the Bible we have studied so far. Does this reveal something as to how God can work? The people had once been led by Moses and Joshua. Then God had raised up Judges. Now God is going to give them a king. Dare we say that it is not so much a matter of the form of govern-

ment as it is whether those who govern and those who are governed are God's people and strive to obey His will. Hundreds of years have passed. We have now entered into another period in the history of the children of Israel. The Bible shows us how God looks at history. What do you think God would record about the history of the United States?

Assignment: Study 1 Samuel 15: 19-23. By this time you will know that you cannot begin with the 19th verse, because the first

word in it is the word, "wherefore." Samuel had many duties to perform. Contrast his work in Chapter sixteen with that in Chapter fifteen.

Look ahead to 2 Samuel. Although the reign of Saul continued yet God is now concerned with this person David. You know some of the story as revealed in 1 Samuel. Highlight the progress that was made by David in the first ten chapters of 2 Samuel. Study 2 Samuel 12: 1-14.

To be continued

Self-Analysis Chart for the Family

By A. C. STRENG
Dean, Texas Lutheran College

(Concluded)

8. Both father and mother engage actively in bringing up the children in the nurture and admonition of the Lord.

9. As is the nurture of the children so the problem of support and expenditure is a united undertaking in which the ideals of Christian stewardship prevail.

10. We make an honest effort to treat each of our children as individuals, and yet we want them to feel that they are being dealt with justly and impartially.

11. We realize that making threats, nagging, calling names,

punishing for revenge or in beastly anger, and the like have no place in the Christian home.

12. We want our God-pleasing home to be a little church of God, yes, a means of grace whereby the Holy Spirit through the attitude, voice and action of loved ones fulfills His promises, calls, gathers, enlightens and sanctifies His own from the time of conception until He calls them eternally home.

13. Our youth deserve our special attention. We gladly give them more freedom as they learn to take on more personal responsibility, but they also still deserve a

degree of shielding and protection. We want them to understand also the wonderful functions of their bodies which God has created not only for enjoyment, but also to be the temple of the Holy Spirit. We encourage their personal commitment to Christ also in the choice of their life's work which calls for much vocational information.

14. We want our youth to love Christian home life, and desire that they should joyfully look forward to establishing their own home. The important decisions which must be made in this connection we also bring before God in prayer.

15. Just as Christian parents consider it natural to make sacrifices for their children, so the latter will in turn show honor, esteem and love toward their parents, particularly when they are older.

16. We feel that the cheerful, courteous, trustful interaction between members of the family is the most influential educational procedure in life.

III. *The Christian Home and Church Activities*

"Your duties as mother and wife must be extraordinarily sacred to you. May the cradle, the bed-chamber of your child be to you a chapel dedicated to prayer. See in your children not the seeds of your

flesh but redeemed souls of Jesus Christ whom He will eventually require of you. Let prayer and love be your pedagogy. May your children be sacred to you! May your home be your world! I know of nothing more lovely in the sight of God and man than a pious mother and wife in the midst of her family." WILHELM LOEHE

1. We are concerned that all in our family and among our neighbors be baptized members of the Christian church.

2. We regularly attend church and the church school with our children, and try to make these activities reverently meaningful, yet we realize that the final responsibility for the Christian training of children rests with the parents.

3. The meaning of sermon content, church school lessons, church symbols and liturgical practices are a frequent subject of conversation in the home.

4. We regularly read our church paper and gladly refer to it.

5. We practice Christian giving in the form of proportionate giving and teach our children to do the same.

6. It is natural for all in our family to be diligent members of our respective church organizations.

7. We emphasize the importance of being devout Christians.

in any occupation, yet magnify the need and glory of full-time church work.

Nurture and Admonition

8. We encourage the pastor and congregation to give every possible help in bringing up children in the nurture and admonition of the Lord by being responsible for the prompt and regular attendance of our children, by helping to provide for the church schools the best materials and equipment, and by giving our children every encouragement with their lessons and memory work in the home.

iv. Our Home and Cultural and Leisure Time Activities

"After all, there is no cheap way of making Christians of our children. Nothing but to practically live for it makes it sure. To be Christians ourselves, ah! there is the difficulty. . . . O, thou blessed Son of God, advocate and friend of the little ones, rid us of our falsities, and set us in thy own true spirit, and we may fitly discharge these most sacred and tenderest duties."

HORACE BUSHNELL.

1. We make it a point to spend just as much of our leisure time as possible with our children.
2. Christian books and periodi-

cals are an important item on our Christmas and birthday gift budget, and we enjoy discussing them in the family circle.

3. We seek to encourage a wide interest in beauty, art, nature, play, in-and-out-door activities, and thus aim to arouse every potential talent.

4. We encourage our family to enjoy great Christian hymns and other good music, and to appreciate the great Christian art masterpieces.

5. We emphasize the importance of finding and fostering Christian companionships and friendships.

6. We regularly conduct family worship, including the use of hymns and Psalms, and put forth a serious effort to make it valuable and interesting in the life of each member.

7. We try to make prayer at mealtime as valuable and natural as eating and drinking.

8. In our family prayer life we try to emphasize praise and thanksgiving, and daily remember before God's throne at least one of the causes of His Kingdom.

9. We avoid questionable places and types of entertainment and we encourage attendance at that which is valuable, never forgetting that active participation in worthy leisure time activities makes for valuable growth.

10. As parents we make a consistent effort to bring into our home many valuable common interests and activities suited to the various members of our family.

v. *The Christian Home and One Christian World*

"It is my contention that in the home the Church has a seed plot for the creation of a type of life whose example would be of far greater influence than any sociological study in bringing about a new social order."

CONRAD BERGENDOFF

1. We try to be Christian neighbors and carefully avoid anything that may disturb the healthful and peaceful life of our neighborhood.

2. We recognize honest and careful labor as a blessing from God, that it brings joy and satisfaction into life, and that it should become natural to do one's very best in any undertaking.

3. We practice and teach that Christian citizens respect faithful officials and superiors, and that honest obedience to the law is both a privilege and a duty.

4. We try to help our children

to come to the conviction that personal Christianity and righteousness build up and exalt the nation.

5. We co-operate in projects that make for community or national improvement such as constructive civic discussions and education, supporting honest public servants and accepting public responsibility.

6. We make it a point in our conversation and action to show our children that all races are of equal value in the sight of God, and that it will take a sincere, life-long struggle to help make this Christian ideal a practical reality.

7. We aim to bring our children to the conviction that we are responsible to God, and present and future generations, for the avoidance of every kind of waste and the preservation and upbuilding of national and international resources.

8. We owe it to God, future generations, and ourselves to secure information, to show love, compassion, and understanding for the distressed and needy of the world, and to do all else possible to work toward a really just and permanent peace.